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its dash and brilliancy, it is extremely sketchy, and often, even in matters central to its theme, suggests that its author has not found it worth while to consider the data in detail. Thus when it appeared the writer assumed that it was in some sort parallel to Professor Hirzel's "Themis, Dike und Verwandtes"; so far, however, is this from being true, that Miss Harrison does not appear to have known of its existence, although, to say the least, the astounding wealth of material it contains for the study of Themis and Dike affords a ready means of fairly testing her conclusions.

To many readers the most interesting and valuable portion of the book will doubtless seem to be Professor Murray's excursus on the ritual forms preserved in Greek tragedy. Here, at any rate, are data which every student of the drama must consider, whether he be interested chiefly in the structural technique of this art-form or in the moot question of its origin. Professor Murray appears to be wholly under the spell of Miss Harrison in regard to his general theory. Indeed, the writer in this particular instance, as in many others in the volume, is happy to find himself in perfect agreement with her. But it may be instructive, as affording an illustration of the fact that the social group does not yield the only key to such questions, to note that very much of what Professor Murray and Miss Harrison have to say in regard to the drama was said *mutatis mutandis* from the psychological point of view in the writer's essay, "Die Bekehrung im klassischen Altertum,"¹ in which the *dromena* of the mysteries and the drama were compared with the typical phenomena of "conversion" as revealed by the researches of Professor James and others.

Already too much space has been taken. In conclusion let it be repeated that as a rapid raid made into a large field, the present study is suggestive and illuminating, if accepted at its true worth, which is that of the application of an important but (if regarded as exclusive) one-sided point of view to a body of phenomena infinitely complex.

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Lectures on Moral Philosophy. JOHN WITHERSPOON. Edited by VARNUM LANSING COLLINS. Princeton, N. J.: Princeton University Press. 1912.

This attractive little volume is the first of a proposed series of reprints of the works of early American philosophers. The series was projected by the American Philosophical Association and is to be published under its auspices by the institutions with which the authors of the works chosen were affiliated.

Besides the lectures on moral philosophy this volume contains a check list of forty-one titles of the published works of President Witherspoon and an introduction by the editor, Professor Collins.

The introduction is chiefly biographical. It presents a very interesting picture of the early president of Princeton, who was also an important figure in early American history, as well as a prominent leader in the re-

¹ *Zeitschrift für Religionspsychologie*, Bd. III., Heft 11, 1910.

organization of the Presbyterian Church in America. His personal characteristics and his wide influence are briefly touched upon.

The "Lectures on Moral Philosophy" are in reality little more than a syllabus which President Witherspoon used in his classes. They were not intended for publication and they were preserved only in copies made by his students.

Witherspoon's importance for students of philosophy depends on his successful advocacy of the Scottish philosophy and not upon his own contributions. A tendency toward idealism on the part of the younger members of the Princeton faculty was promptly stamped out by the new president. The philosophy of common sense supplanted it and soon established itself as the dominant philosophy in America. The lectures present this philosophy as it was held and promulgated by a strong, energetic, and practical man. They cover a wide range of topics. The main subdivisions are ethics, politics, and jurisprudence. The discussion of ethics includes a statement of his general philosophical position. The discussion of politics covers both domestic and civil society. The law of nature and of nations receives a brief treatment, and various legal conceptions are associated with the discussion of jurisprudence. The value of the work is of course almost entirely historical.

Both the editorial work and the printing are excellent.

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Ethics. G. E. MOORE. The Home University Library. New York: Henry Holt and Company. Pp. 256.

The aim of this small volume is to present to laymen the outline of the author's "Principia Ethica" in such a manner that it will serve not merely to acquaint readers with Mr. Moore's own theory, but also to introduce them to the science of ethics. To the reviewer, the former and less important purpose seems to have been fulfilled more skilfully than the second. Mr. Moore leads into his subject through an analytical description of utilitarianism. Having designated the fundamental presuppositions and inferences of this hypothesis, he criticizes them. The one upon which he concentrates is the assertion that the moral judgment simply expresses the speaker's feelings toward the matter judged and does not point out an objective character of the latter. Fully one third of the book is filled with an elaborate disproof of this opinion, which, as Mr. Moore rightly says, is much more widely held than utilitarianism is. Follows next a brief discussion of the tests of right and wrong. Here Mr. Moore analyzes the three theories which maintain that the moral predicate is determined respectively by the intrinsic nature of the act, or by the agent's motive, or by the probable consequences of the act; and he ends with the persuasion that none of these theories is well grounded. There remain two short chapters, one on free will, which ends only with a doubt, and one on intrinsic values, which gives voice to the author's most striking tenets. Many things, he tells us, are intrinsically good; their quality